

Miscellaneous.

ART THOU RICH AND AM I POOR?  
Art thou rich and am I poor?  
Hearless miser bending o'er  
The treasured hoards that round the lie  
With pale cheek and anxious eye  
With a heart too hard, and cold,  
Love or sympathy to hold.  
If thou hast more clods than I,  
I have greater wealth of sky;  
With its rainbow rich and rare,  
And its cloudy banners fair;  
With the morning's golden light,  
And the glories of the night.  
I have treasures fair, and grand;  
Vales by noble rivers spanned;  
Lafy mountain, blooming flowers,  
Warbling birds, and leafy bowers;  
Silvery mist that clings the hill  
In the summer morning's still.  
More than all, affections bright  
That shall know no gloomy night;  
Fancies that shall bloom and glow  
When the earth is wrapped in snow;  
Glorious hopes that shall unfold  
When my heart is growing cold.  
But of all that God has given,  
Joys of Earth, or hopes of Heaven;  
Thou has but this treasured dust  
That too soon alas will rust!  
This small heap of yellow ore,  
Art thou rich and am I poor?

C. L. M.

MUSINGS.

I was alone. Alone with my own vague thoughts  
And dim imaginings. I thought of my boyhood.  
Gone. Irretrievably gone. Its bright hopes and  
beautiful anticipations, its lofty ambitions never  
realized. Dead, buried. Wept over, almost forgot-  
ten. I thought of the present. How different  
from the fondly hoped for present of bygone years.  
I endeavored to penetrate the veil which shrouded  
the misty future. All was dark, dim, uncertain.  
But one event stood unequivocally recorded on the  
future page, Death. The consummation, the solu-  
tion of the great problem of life. All before, all  
after, was conjecture. Yet how much is said of  
this inextinguishable mystery of mysteries. There is  
no one thing in the universe of events about which  
so much is assumed to be known. Yet who of all  
these "wise men" have tried the experiment?  
Who among them has ever conversed with one who  
had? Have they any experimental knowledge?  
None. Have they learned of any one who has?  
Never. Yet they charge us, prepare to die, and  
pretend to tell us the way. How can they explain  
concerning that about which they know nothing.  
Impossible, absurd assumption, as if dying were  
the chief business of life. Mistaken notion. Pre-  
pare to live is the divine injunction. Divine be-  
cause in accordance with "truth" and "right."  
Prepare to live right and death will not be an un-  
welcome messenger. Live in accordance with the  
physical and intellectual laws of your being, and  
death will not come in to disturb our joys. Will  
not terminate our labors for good, for ourselves,  
for our families, for humanity. Did we live in  
obedience to nature's laws we should not die in  
childhood, in youth, in man or womanhood with  
our work half done, our objects unattained, our  
mark unmade.  
Life is real. Life is earnest.  
And the grave is not its goal.  
God speed the happy time when all shall prepare  
to live.  
R. L. ALEXANDER.

THE YEAR 1856.—The year just commenced is  
the latter part of the 60th and beginning of the  
61st year of the Independence of the United States;  
the 59th year of the Julian period; the latter  
part of the 5610th and beginning of the 5611th  
year since the creation of the world according to  
the Jews; the 1600th year since the foundation of  
Rome according to Varro; the 2624th year of the  
Olympiads; the latter part of the 1272d and begin-  
ning of the 1273d year of the lunations since the  
Hegira or flight of Mahomet, which took place 16th  
July, A. D. 622.  
The Alphonsine tables makes this year the  
7080th from the creation; the Greek Church the  
6662d, and some eastern churches date it sixteen  
years later than the Greek Church. The Chinese  
adopt the Sexagenary cycle, of which 60 cycles  
have now elapsed, their era commencing 2700 B.  
C., so that they now deem themselves in the year  
7200; the Syriac 7757, and the Samaritan Pen-  
tateuch 6663.  
Amid all the abstruse and painful calculations  
which have been made relative to the chronological  
progress of the world, the Christian era is undoubt-  
edly the most correct and authentic, according to  
the world was created 5550 years ago; the deluge  
swept the earth 3511 years ago, and 2348 years  
before Christ, and we are now living in the year  
1856, dating from the Christian era.—*Albany Argus.*

A BAD GAME.—The odium which attaches to an  
Abolitionist in Southern society is well illustrated  
in the following fact, from the spicy Washington  
correspondent of the Morning Star. He says: "We  
will give your readers a standard or specimen of  
odious epithets even among little boys in Wash-  
ington. Two little boys, A and B, went into the Sab-  
bath School for the first time together last Sunday  
morning. A was rather mischievous, and his  
teacher reproved him; whereupon B spoke to the  
teacher, saying that he was a bad boy, sir—he curses  
he is a great curser. A looked mum and beaten  
for a moment, then his black eyes began to twinkle,  
and he, pointing to B, said to his teacher, that fel-  
low is an Abolitionist—he is an Abolitionist, sir!"

A HOOSIER AT THE ASTOR HOUSE.—I met on the  
train an elderly Hoosier, who had been to the show  
and exhibition at New York, and who had also  
seen the *Si po dro me*, as he called it.  
"Did you remain long in New York?" I asked  
him.  
"Well, no," he answered, thoughtfully, "only  
two days, for I saw there was a right smart chance  
of starving to death, and I'm opposed to that way  
of going down. I put up at one of the taverns,  
and allowed I was going to be treated to the  
whole."

"Where did you stop?" said I, interrupting him.  
"At the Astor House. I allow you don't know  
me, as I was there first, and they rang a gong, and  
they called it, 'Four times a day, a knife, a glass, and  
a mother Hubbard,' and what was worse, a  
mother Goose, the 'mother Goose' up and  
about the what I wanted. 'Vidua,' says I, 'bring  
me your mother, and I'll help myself!'"

SOONER.—The Maple Sugar crop of the year 1855  
estimated by the officials in Washington in the  
Agricultural Bureau at \$2,220,000. Maple Sugar  
is chiefly confined to those regions of the interior  
where it is a cheap and ready substitute for the  
more costly and less accessible product of the cane.  
The large production of the present year may be  
regarded as an effort of the rural population to  
remedy a deficiency in the supply of this neces-  
sary article.

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